

# SERMON

Preached at the Assizes in

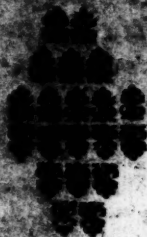
St. Mary's Church in Leicester

At the Request of *George Ashby Esq;* High-  
Sheriff of the said County.

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By *Thomas Sandbridge* Vicar of *Harstone*, July  
the 25th. 1689.

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# SERMON

Preached at the Assizes in  
St. Maries Church in Leicester, &c.

Isaiah the 1. 26.

And I will restore thy Judges as at the first, and thy  
Counsellors as at the beginning: afterwards thou  
shalt be called the City of Righteousness, the faith-  
ful City.

**W**Hat was but here promised to the  
Jews, is, thanks to the Divine Provi-  
dence and the Care of our Gracious  
King and Queen (as we hope) in a great  
measure granted to us of this Age and Nation,  
and of this Scripture may I use the words of  
our Saviour, concerning another Part of this  
Prophecy; *this day is this Scripture fulfilled*,  
and that not only in our Ears, but to our Eyes,  
we at this time beholding the happy Instru-  
ments of our Reformation, restoring to us our  
just

(31)  
just Laws and Liberties, even such Judges as were at the first, as well as such Counsellors as were at the beginning; and therefore have good ground to hope our City shall become Righteous and a Faithful City; that we shall be a Nation beloved of God, and protected by him, and that in return thereto we act and live as those who prize these Mercies, and live up to those great ends for which God hath done such great things for us already, whereof we rejoyce, and not the least, for this of the Text, *that we have our Judges as at the first, and Counsellors as at the beginning*; From which words, to adapt my Discourse to the Time and Persons present, I shall consider,

1. A Truth imply'd; That the welfare and happiness of a Nation, and particularly of this, greatly depends upon the having good Judges and wise Counsellors.

2. I shall consider what is meant by *Judges as at the first, and Counsellors as at the beginning*.

1. That the Prosperity of a Nation very much depends upon its having good Judges and good Counsellors. As to the last I shall not discourse at this time, only this, that since the *Wise man* tells us, *In the multitude of Counsellors there is safety, and where there is no Counsel the People fall,* that  
without



without Counsel Purposes are disappointed, and that no great thing is to be taken in hand but with good advice. 'Tis a happiness to a People where their Prince maketh choice of, and is advis'd by, wise Counsellors, since for want thereof things are not seldom carried on at a strange rate, and meet with a Fate answerable to such rash and unadvised Undertakings. And did I think it convenient, I want not matter to enlarge on this Point as to this Nation; but 'tis needless, since for the want of such Counsellors, or rather having liv'd under such a one as the *Wiseman* mentions, *Whose way is right in his own Eyes, hath not hearkened unto Counsels*, we are sufficiently convinc'd of this Truth. And so I pass on to the other Part of the Proposition, *Judges as at the first*; and that *first* in general, good Judges do highly promote the Interest of a Nation.

From the Justice of Divine Providence; when Justice is acted, and Judges act justly, when neither Bribery, nor Injustice, Oppression; nor perverting of Judgment are in a Nation, God hath promised, yea granted, Security to such a People, and this I might make evident in that all Gods promises are conditional, and that as to National Concerns and Public

Public Blessings, we can have no assurance of the enjoyments of Prosperity, but by the living up to the Rules of our Profession, and that 'tis righteousness that exalteth a Nation; That justice and righteous Judgment are commanded and commended in Scripture, I hope none will deny, and in this Sence our Case is like that of the Jews in the days of Samael, If we shall still do wickedly, we shall be consumed both we and our King, and particularly in the case of doing Justice and executing just Judgment, the Scriptures are plain, since this hath stop'd and removed Judgments; and the want thereof caus'd God to deal severely with his People: Of many such places, I shall beg leave to remind you of some few, Deuter. 16. 18. Judges and Officers shalt thou make thee, in all thy Gates, and they shall Judge the People with just Judgment; Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift; that which is altogether just shalt thou follow, that thou mayest live and inherit the Land which the Lord thy God giveth thee. No security of a Nations Prosperity like the due and impartial executing of Judgment and Justice; Justice which at once adorns and upholds the State, Justice that Establisheth the Throne and exalteth a Nation; Justice, that

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Bond and Ligament of Society, which holdeth the Building all together. So that there is no surer Symptoms of a decaying State then the want of due Administration of Justice, and when good Judges are turn'd out, we may say as *Elisha* said of *Elijah*; *Al the Horses and Chariots of Israel, you as if the Ark it self was gone, the Glory of Israel is departed*, hence the Prophets term'd such Times evil Times, and such Crimes Crimes of a high and provoking Nature, *Amos* 5. 12, 13. *For I know your manifold Transgressions, and your mighty Sins; they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time, for it is an evil time. Alas! Alas! What can that Nation expect, where such Judges are? or what can they do to avert those Judgments they feel or fear? or have any hopes of being happy, unless they follow the advice before subjoined, even hate the evil, and love the good, and establish Judgment in the Gate: and then it may be that the Lord God of Hosts will be gracious with the Remnant of Joseph, in vain we boast and think our selves secure as living under a Happy and Easy Government, protected by good and wholesome Laws, and above all, having Gods*  
true

true Religion profess'd and maintain'd amongst  
 us, since all this signifies nothing, unless as the  
 Prophet advises, *v. 24. We let Judgment run  
 down as waters and Righteousness as a mighty stream.*  
 The due and impartial Administration of Ju-  
 stice is that which hath removed Judgments,  
 and when Phineas executed Judgment, the  
 Plague was stayed: this can only secure to a  
 Nation the Providence of God, without which  
 our Riches, our Strength, our Wisdom, our  
 Forces at Sea, or at Land, will stand us in no  
 stead; if God be on our side we need not fear  
 what Man can do against us; nor can we take  
 any better course to have God on our side,  
 than by taking heed to do Justice: then, and not  
 till then will God pour out his Blessings upon  
 us, *Jer. 7. 5. If you thoroughly execute Judgment  
 between a Man and his Neighbour: If ye oppress not  
 the Stranger, and the Widdow, and shed not innocent  
 Blood in this place, then will I cause you to dwell in  
 this place in the Land I gave to your Fathers for ever  
 and ever, the same is repeated, Cap. 22. with  
 this promise, v. 4. For if ye do this thing indeed;  
 then shall there enter in by the Gates, Kings sitting  
 upon the Throne of David, riding in Chariots and  
 on Horses, he and his Servants, and his People, but if  
 ye will not hear these words I swear by my self saith  
 the*

the Lord, that this House shall become a Desolation; To name no more, this is the last Remedy, this is the only way to stop or retard an impending Judgment, Jer. 5. 1. Run ye to and fro through the Streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a Man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it. And that *de facto*, this is true, is observable of all Ages and People. God ever rewarding that Nation with Prosperity, which was careful to observe public Justice, as was eminent in the Government of the Romans, who as St. Austin observes were recompensed to their keeping Faith and doing Justice, and to the Jews God himself appears, as to the Truth of the Proposition; *viz.* That the due Execution of Justice very much tends to the good and welfare of a People, Jer. 22. 15. Did not thy Father eat and drink, and do Judgment and Justice, and then it was well with him? He judged the Cause of the Poor and Needy, then it was well with him: So much good, or so much evil, do good and evil Judges bring upon a Nation.

2. 'Tis evident that good Judges do promote the Interest of a Nation from the End, Office and Authority of Judges. The End and Office



Office of a Judge is to preserve Public Peace, to see that no Man suffer Injury; that every one enjoy his own; they are for the praise of them that do well and the punishment of them that do ill; now if the Judges be corrupt or negligent in their Places, Virtue will be discouraged, and Vice grow insolent, and the Manners of Men grow dissolute and licentious, and the whole Nation in a short time be disorder'd and come to Desolation. For where the Magistrate fails in his Duty, and is corrupt, Great Men will soon presume of Impunity, and mean Ones by their Example will be trampling upon Authority, and then a Nations Case is like that of the *Jewish* Anarchy, every one will do what is right in his own Eyes. Judges and Magistrates, as well as the Supreme Powers, are ordained not for their own sake, but for the Peoples Safety, that they may have those to whom they may always resort, and upon whose determinations they may depend in all their Difficulties and Necessities, and to this end, and for this very purpose, hath God granted the Power and Authority, and for this Cause we reverence them, yield them Honour, and pay them Tribute, because they are Gods Ministers for our good; and are continually attending on this very same

same thing, hence have they those Appellations of Fathers, intimating that all good Magistrates should have a Fatherly Care over, and bear a Fatherly Affection unto, those, that are under them, they are also termed *Shepherds* both in prophane and sacred Writ, and ought to feed and defend their Flocks, and do that to the State which *David* did to his flock, not suffer the Lyon or Bear to take or hurt one poor Lamb amongst them. Indeed this is a Duty we all owe to our Neighbour, but Judges and Magistrates are more especially obliged to use the utmost of their Power, to let no opportunity slip, of helping those to right that suffer wrong, to stand by their poor Neighbour, who by Great, Rich or Covetous Men are oppressed, to protect them from Injuries, and to deliver them out of the hands of such, as are too Mighty, or too Crafty for them, endeavouring by force or fraud, to deprive them of their Lives or Livelihoods, even such good Judges shall judge the People according to Right, and defend the Poor, they shall keep the simple Folk by their right, defend the Children of the poor, and break in pieces the Oppressor: In a word, the Magistrate is placed on high, on purpose to take notice of the

Actions and Demeanors of others, and to censure them ; and nothing less then a sincere and constant Administration of Justice will add weight to their Words, win Awe and Esteem to their Persons, preserve the Authority of their Places, put Life and Activity into their Spirits, and enable them chearfully to do the Work of their Calling, and thereby render the Prince and People Happy, there being (for want of Justice) no complaining in the Streets.

And 3dly, This is evident from the contrary, nothing tending so much to the Ruine of a Nation, as corrupt Judges, who soon loose that Authority and Esteem which is due to their Places ; for can those Magistrates Condemn Injustice in others, of which they are so notoriously Guilty themselves, and when the Magistracy is condemn'd, the Prince by whose Authority they act, is not much valued, and the Government is unhinged, stands loose and tottering, and ready to be dissolved upon every Discontent. You know the Elders of *Israel*, thirsty after a Change of Government, but durst never attempt it till the Sons of *Samuel* by turning aside after Lucre, by taking Bribes, and perverting Judgment, gave them too fair an Opportunity to move it ; and I could easily shew what Evils

Evils have ensued upon the like occasions in other Nations; To conclude in general, the Benefits of good Judges are such and so many that no Nations can be happy without them. These are they which repress all Disorders, protect the Innocent, keep Peace, uphold the Kings Throne, and turn away Gods Judgments from a Nation, and now what is said of good Judges in general, is eminently true of this Nation in particular, as may appear, from the Nature of our Government, and the Laws we are to be govern'd by; We of this Nation are under such a happy Constitution, that whatever is bad in all Governments is excluded this of ours, and what is good is included in it. For tho we are govern'd by One, yet 'tis by Laws made *Authoritate Parliamenti*, the Legislative Power being in the King, Lords and Commons. And the Essentials of this Government are these two, That no Law can be made or repeal'd, or totally dispens'd with, but by this Power, and That the Kings govern according to the Laws they have made; and therefore as we swear Allegiance to the Prince according to Law, so the Prince also ties himself by Oath to govern us by Law; now if the Judges act according to Law, as by Oath they are bound, no Subject

Subject can be much injur'd ; and in this Sense, I humbly conceive, is to be understood that Maxim in our Common Law, *that the King can do no Wrong* ; since the Law being his public Will, the Magistrate is to act by that, tho the Prince at some time should command him to act otherwise : I hope I need not prove that the Happines of this Nation consists in the Kings just Government, and the People's due subjection ; when there is no Misunderstandings between the Prince and the People, but each concur to make the Commonwealth Happy ; now this in a great measure depends upon Judges, who not only assist at the Making and Penning of all Laws, but are to hear and determine Controversies between the Prince and his Leige People ; for tho it be our Duty to press home Obedience to lawful Authority, 'tis the Judges who are to tell us, what Obedience is due, and they properly, and not Divines, are to determine Points of this nature ; it is not for Divines (says the Learned *Sander son*) to meddle in these Matters, whereof they are not competent Judges, nor do they come within the compass of their Sphere, they ought to be left to the cognizance and determination of States-men and Lawyers, who  
best



best understand the Constitution of the Government, and the Force and Effect of the Laws of their respective Countries, and are therefore presumed, to be the best able to judge the one (by Constitution) in whom the Sovereignty resideth, and the other (by Law) how the Sovereignty is bounded and limited in the Exercise thereof. 'Tis sufficiently known the Monarchy of this Nation is limited, and what the Sovereign has, he has by Law; and the same Law which grants the King his Legal Prerogative, does also as firmly secure to the People their just Liberties and Properties; and there is none here but knows there are sundry Cases, in which the Subject (in maintenance of his right and property) may go to Tryal with the King, bring his Action and have Judgment against him in his own Court; and the Judges in such Cases are bound by their Oaths and Duties to right the Party according to Law, against the King, as well as against his meanest Subject: Now if they are corrupt, and through Fear, or for Preferment, act otherwise, we may easily conceive what mischief they may do in the Nation.

2. The

2. The Judges are Judges of *Oyer and Terminer* to hear all Causes, and to determine according to the known and standing Laws of the Land : So that each Man may have a fair Hearing, and probably a just determination of his Matters. Besides, the Judges are Overseers, and may hinder corruption in others. And here I cannot but take occasion to shew, how our Law empowreth the Judges of Assize to inspect all, any ways concern'd, and if they are careful they may regulate, and in a great measure prevent those Abuses, which too often are in the Grand or Petty Jury, in the Accuser, Witness, Pleader, Attorney, and inferior Clerks and under-Officers ; since the Judge is not only bound to pronounce Sentence according to Law, but 'tis his Duty to see that none of his Subjects have Damage. The Kings Majesty, says the Lord Coke, at his Coronation, is sworn to do Justice to all his Subjects, which in his own Person, it is impossible to perform ; and therefore his Highness is constrained by his Ministers, Deputies, Justices and Judges, to administer Justice to his People ; unto them, and into their hands is (as it were) deliver'd the Kings own Oath ; see then the Dignity and Charge of Justices and

and Judges of Assize. *Assignavimus vos Justiciarios nostros*, we have assigned you our Justices, and you may administer Justice unto our Subjects, then (says he) by the Kings Commission, the Kings Oath is put into our hands; now he that does not forbid an evil, when he may, commands it. Judges then are chiefly entrusted with the Kings Laws, and have a superintendency over all other at the Assizes, whose duty is to see how others do theirs, and to find out what is amiss in any, and to check and punish all as they deserve, and surely when the Judge himself is just and impartial, the Accuser, Witness, Jurors, Lawyers, and all other inferior Officers, if they be not also just, will yet be afraid and not dare to act unjustly barefac'd and openly, many such things I fear, want a Reformation, and good Judges are the Sanctuary to which every injur'd Person flies in distress. For Princes be they never so good, yet cannot know their Subjects wants, they see with others Eyes, and hear with others Ears, and are inform'd by others Tongues, and act by others hands; it cannot be suppos'd those Constellations which attend the Southern Pole should take notice of our Hemisphere, or intermix their influences with those over our

heads, each Agent must act within the Sphere of its activity; then therefore the Reverend Judges, who by the benefit of the Circuit, have advantage of viewing the whole Kingdom, and all the Corners thereof, may see those Enormities wherewith any Part is infested, and are the only Able and Authoriz'd. Persons to apply their Remedies, and thereby restore Church and State, Prince and People, yea the whole Nation to its Pristine Health and Soundness; upon You chiefly depends the happiness of this Nation, you who know our Laws, and have Power to put them in Execution; our Laws are made by Authority of Parliament, for the good of the People, but 'tis you that put life into them, which if not duly executed are but dead Letters, ye are the *leges Loquentes*, and by the due and true Execution of our good and wholesome Laws, you shall free this Nation from infinite Mischiefs, and secure to us all that is near and dear to us in this World; and that it is so, I might further shew from the Evils which have happen'd to this Nation by corrupt Judges; but such Judges as we had lately, the late *Beneplaciti*, have out-done all their Predecessors in this Point, and we need only call to mind their unjust and  
illegal

illegal Proceedings, and the Slavery they were bringing upon the Nation, and we must needs conclude, that the happiness of this Nation depends upon our having good and upright Judges. The Sum of what I have said is this, that good Judges are the Pillars, that bear up the State and hinder it from Dissolution; that 'tis in them to make a Nation flourish, and a People glorious, their Righteousness exalting a Nation, and their Sin a great reproach to any People, that by them, and their just Judgment, the Kings Throne is Established, and in a Sence made perpetual, that 'tis in their Power to stop the Fury of God, and hinder or retard a direful Judgment, you may procure a Blessing for a Curse. More I might add, but I hope the present Judges, out of a consideration of what they owe to God, to their Majesties, to the whole Nation, and to their own Consciences, will so act, hear and determine all Causes according to the Word of God, and the known and standing Laws of the Land, allowing the King his Legal Prerogatives, and the Subject his just Liberty and Property, and in every Case pronounce such just and righteous Judgment, that it may seem needless to speak to the Ear, what in our days will be so visible to



the Eye, we seeing our selves happy in that we have Judges at the first, which brings me to them, who I hope are come to us, just Judges, viz. To shew you what is meant by Judges as at the first and in this I shall be brief, and I shall first consider Judges as at the first, in general, and secondly in particular. 1. Judges as at the first in general, such as God constituted at the first, and of these 'tis requir'd, that they be Men of Wisdom and Understanding, Men that fear God and hate Covetousness, Men of Integrity and Courage, Lovers of Truth, having no respect of Persons, a word or two of each Quality.

1. Judges at the first were required to be Men of Wisdom and Understanding, Deut. 1. 13. Take ye Wise Men, and Understanding, and known among your Tribes, and I will make them Rulers over you. And the charge which is subjoined requires all Judges to be such, even that they may be able rightly to judge between their Brethren, and the Text tells us, the Cause which he knew not he searched it out; and he then acts as a Judge as at the first, who when he hath heard both Parties with equal

Patience

Patience, who hath duly examined the Witnesses, considering who they are, and what they say, and well weighed all Evidences and Circumstances, and trying all other just ways of finding out the Truth, then pronounceth Sentence accordingly.

2. *Judges at the first* were required to be Men of Integrity and Courage, Deut. 1. 16. *And I charged your Judges, saying, hear the Cause between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him, they shall not respect Persons in Judgment, but they shall hear the small as well as the great, good Judges, and such as were at the first, used Indifferency in the Administration of Justice, considering the Cause, abstract from all Relation but that of Right and Equity, having no respect of Persons or partial Inclination to any side.*

3. *Judges at the first* were to be Men of Courage, and indeed without this Quality the Law grows weak, and useles; what signify good Laws if the Magistrate have not Courage enough to put them in Execution, yea for want of this, Magistracy becomes contemptible, and the Oppressors grow Insolent, and like those in the Psalmist, cry, *who shall say*  
unto

unto us, what do ye ? We are Rich, we are Great, and what Judges dare meddle with us, and therefore *Jethro* required this in a Magistrate, viz. That he should be a Man of Courage, and *Job*, speaking of such a one, tells us, he broke the Jaws of the Wicked, and pulled the spoil out of his Teeth.

4. Judges at the first were to be Men that feared God, a Vertue very requisite in all Magistrates, and therefore the Wicked, the Wrongdoer, the Oppressor, and such as do Violence, are in the Scripture, said, to have no fear of God before their Eyes, and *Abraham* despaired of any Justice in the Men of *Gerar*, because he thought the Fear of God was not in that Place. The Fear of God, says *Solomon*, is the beginning of Wisdom, and 'tis the Fountain of Justice, this was urged by *Moses*, and repeated by good *Jehoshaphat*, 2-Chron. 19. 6. Take heed what ye do: for ye Judge not for Man, but for the Lord, who is with you in the Judgment. Wherefore now, let the fear of the Lord be upon you, take heed and do it: for there is no iniquity in the Lord our God, nor respect of Persons, nor taking of Gifts.

5. Judges

5. *Judges at the first* were to be Lovers of Truth, they should make it their business, and count it their Delight to do Justice, and not only should they be Lovers of Truth themselves, but discountenance Fraud and Deceit in all others, such as false Accusations, false Witnesses, crafty and cunning Pleaders, by whom a bad Cause is made a good one; and in some others, we all know, Malice, Flattery, Ambition, Covetousness, &c. are apt to give being to many false and unjust Accusations, and the Inventors and Teachers of such Accusations, are cunning, and use many Arts and Tricks to give them the colour and face of Truth. Now the Magistrate, as a Lover of Truth, should be jealous and use his utmost skill and industry in all suspicious Causes, to sift and bolt out the Truth, and make all such as have a hand in such unjust Causes, all informing, promoting, pettifogging Rascals, Examples of his Severity; not in the least encouraging any such make-bates, who are the plague and pests of the Nation, the brood of Cain, who slew his Brother, and Children of the Devil, who is styled the Accuser of the Nation, who was a Lyar and a Murtherer from the beginning.

*Lastly,*

*Lastly, Judges at the first, were to be Men hating Covetousness, Exod. 23. 8. Thou shalt take no Gift : for the Gift blindeth the Eyes, and perverteth the words of the righteous, Oh the marvellous Power of Mony! Oh powerful Guineas, that work upon Men, yea Men of Wisdom, and Men that are Righteous, stopping their Ears, blinding their Eyes, and hiding their Heads, that they neither hear, nor see, nor act justly in a Cause; and those Judges who will receive Bribes, or may be dealt with or spoken to in their Chambers, do not respect the Cause of the said innocent Person, nor the Law but Gifts; I might in this be large, but enough if not too much, because I speak to those, who, I hope, detest and abhor all such vile Practices, and may we be so happy as to have no corrupt Officers, no pack Jury, or any other who will receive a reward to pervert Judgment, and get the day of their Adversary, when his Cause is more righteous than theirs, thus much I have ventured to say of Judges as at the first, in general; a word or two of Judges as at the first, in reference, to this Nation in particular.*

1. Then Judges as at the first must be lawfully Constituted, being Commission'd by the Sovereign Power, and their Commission extends to hear and determine all Causes between Party and Party, and also between the King and the Party depending, to Acquit or Condemn all such Prisoners, as for any Offences against their Majesty's Crown and Dignity shall be brought before them: So that their Commission is large and absolute, they having Authority by Vertue of their Commission, as in the Person of our Sovereign, to judge in Causes that do concern the Life and Death of the Subject. And all this that Justice may by them receive a full, sound and perfect Execution. Now note they are to act as their Commission, saith the Lord Coke, doth appoint, limit and command: We then, says he, the Justices of Assize and Goal Delivery, are by his Majesty appointed to Administer Justice unto his Subjects, but *quo modo*, not according to our Will, Conceit or Opinion, but *Secundum Legem & Consuetudinem Manerie Anglicane*, which Law, Custom and Manner must be Executed with Judgment, Understanding and Equity; for we must know our selves, and the place wherein we are, we must know and under-



stand each Cause before us brought, and according to our Knowledge and Understanding we must uprightly judge according to Equiry, without, in the least sort, being drawn by respecting either Person, or Quality, to bear a partial Hand in the Execution of Judgment. Briefly, says he, the Office of a Judge is to hear each Party speak solemnly, to answer or object directly, to see (as near as may be possible) each Truth substantially proved, and then to Judge with an upright Heart, according to Justice and Equity, never in any one thing making a conclusion before a conscionable, wise and judicial consideration. As to the Causes they are to enquire of, they are, says he, such as these by whom the King is most disobeyed, his Estate disturbed, and Kingdoms threatened, and that the Peace be inviolably kept, of which and much more you may see in the Chapter of Judges, and amongst the rest, that they take care of Religion, and therefore Judges as at the first, as I could instance in several Charges, were wont to let those who heard them, know, that they ought to be very careful in such Matters. And here of a plain Instructor I become a humble Petitioner to the Reverend Judges, to the Worshipful the Justice, and to the

business

C

Gentlemen

Gentlemen of the Grand Inquest, and all in Places of Eminency, in the behalf of the Establish'd Religion of the Land, against her many, and sometimes too powerful Enemies; I hope, I need not, to you at least, make mention of those Maxims, of our Common-Law, that *nunquam prospere succedunt humana, ubi negliguntur divina*, that *summā est ratio quæ pro religione facit*, that *gravius est divinam quam temporalem ledere Majestatem*, that Religion and Justice are the main Pillars of the Common-wealth, and that the Frame of our *Magna Charta* is, that the Church of England shall be free, and shall have all her whole Rights and Liberties inviolable.

Lastly, That his present Majesty hath sworn to maintain the Church England, as it is by Law Establish'd, now I beseech you according to these Maxims, and as you are intrusted with the Kings Oath, and are bound to act according to Law, maintain the Church by Law Establish'd, against all her Adversaries whatsoever, and chiefly I intreat you, against Atheists, Haters of Episcopacy, and Contemners of our publick Liturgy. *First*, lend your helping hand against all those Atheists, who make a mock at Religion, and all that is Sacred, or but Serious amongst us, neither you, nor we, can

make Men truly Pious, or banish Impiety out of the Nation; but you may, yea ought to be, careful of Religion; as that which is the best Security to the Nation, since neither Forts nor Castles, Armies nor Navies, Arms nor Ammunition, Men nor Money, to say nothing of Allies and Confederates, the Staff of *Egypt*, are not so powerful to support the Crown of a Prince as Religion. You are here in the Kings Name, and act by his Commission; let me intreat you then to act under him as Defenders of the Holy Ancient and most Catholick Faith, taught and profess'd in this Church of *England*; suffer not this holy Religion to be despised, let not this be openly derided, droll'd upon, ridicul'd or turn'd into Burlesque and Mockery, as if our Young Squire and Witty Spark, had no way to shew his Wit and Breeding then by exposing the Clergy, and making a Ridicule of Religion, who indeed (how witty soever he thinks himself) is a greater Fool, than he in the *Psalmist*, saying in the Street, what he only did in his Heart, *there is no God*. As to the second, those who are sworn Enemies to Episcopacy, and never had good Will for Bishops unless when in their Power; I know you cannot perswade them to lay aside those ill and unjust Principles they have

have unwarily imbibed from some Teachers, much less perswade them to admit of this Government as Apostolical ; but I hope, you will not suffer any bitter Spirit, in Pulpit, or Press, to burst forth into Scandalous and Slandrous Libels, bitter Pasquels and railing Pamphlets, whereby they Slander that Sacred Government, which (by the joynt Confession of all Reformed Divines) and by the most irrefragable Arguments of our own, is proved to derive it self from the Times of the Blessed Apostles, without any interruption or alteration ; for tho the Bounty of Religious Princes have thought meet to grace the Function with some Accesses of Tithes and Maintenance, as yet they are by Law in this Nation, who that is Wise, or who indeed, but a Fool, will thence argue, that the substance or any essential Part thereof is in the least part altered by such gracious Munificence? And that I may not seem to digress, know Episcopacy is settled by Law, and the Lord Coke long ago observed, that the Opposers of Episcopacy strove to shake in sunder the whole Frame of this Imperial Government ; for if (as they desire) says he, the Form of our Civil Law was Abrogated, then should our Common Law, and it of necessity, fall together ; for they

they are so Woven and Incorporated together, as that without the one, the other cannot stand, and of this he gives the truest instance, again, says he, without the Grave Assembly of the Reverend Bishops, his Majesties High Court of Parliament should be unfurnish'd, no Law being there enacted, but that which is by the King, his Lords Spiritual and Temporal, concluding that those that would have no Bishops amongst us, do, in their designs, strive to pluck from his Majesty and the Dignity of his State, the Right Hand of Government, and as much as in them lies, break in sunder the Golden Frame of just Authority; for if no Bishops, no Laws; if no Laws, no King.

*Lastly,* As to her Enemies who contemn and deride our Litany, that Public Form of Prayer, used in our Churches, tho you cannot persuade Men to Worship God in Unity and Uniformity, as was commanded in the days of Queen of *Elizabeth* of Blessed Memory, yet suffer not the Public and Established Worship of the Nation, to be deprived of its due Honour and Esteem, as that which being selected out of Scripture, and the Antient Models of holy Church, and continued by the holy Martyrs, our blessed Reformers, and hath received abundant



abundant Supplies of Strength from the zealous Commendations of all our Protestant Princes, and the Establishment of many Parliaments, as that which was the happy means of bringing many out of Popery, and does, in a great measure, prevent that Confusion, Tautology, Irreverence, not to say Blasphemy, too frequent in extemporary Prayer; in a word, tho you cannot perswade all Men to frequent the Church of *England's* Religious Service, and to live in Communion with it; yet assure your selves ye shall do eminent Service to God, to their Majestys, to the whole Nation, and in a great measure contribute to her Peace and Safety, if ye in your several Stations, by your Grave Speeches and Pious Example shall in public, and when occasion is offered, make it your business earnestly to recommend the Wellfare, Order and Constitution of this Church, as that which is agreeable to the Scripture, and the Practices of the purest Ages in the Christian Church, as that which has been look'd upon, and has proved the main Bulwark of the Reformation against Popery in all Ages; and therefore is that, against which *Rome* hath ever so bitterly inveigh'd, and by Power and Fraud labour'd to overthrow, as that which best suits with the

the Civil Government, neither encroaching upon the Kings Prerogative, nor the Peoples Liberty, as happens both from the Popes Supremacy and the Kirks Independency, no Cannon can be made in *England*, but by the Consent and Authority of the King, nor any so made is of force, if contrary to the Laws of the Land, as that Constitution which is most agreeable to the Genius of the Nation, and Temper of *Englishmen*; there being no other sort of Church Government, so well pleasing to the generality of the People, as this; for whatever Constitution (of all the contending Parties of this Nation) should chance to get uppermost, it would have more Enemies then this has; and so unless we would have none, and nothing but Confusion, we ought in Point of Prudence to stick to this; for tho it hath had, and Oh! still hath, many and great Opposers, yet hath it kept its ground; nor could all the Force and Fraud of *Rome* quite overpower her: For this Church, which regularly shoke off the *Roman* Yoak, watering the infant Plant with her Blood, hath for above a hundred Year been upheld by the unwearied Pains and great Learning of the *Prelatic* Party, nor can the World shew such strength of Argument and

Solid

Solid Confirmation of the Church of Rome's Works  
as in the Writings of the Church of England  
Men; again, that 'tis a Constitution capable of  
preserving it self, not pragmatik, like the  
Conclave or Consistory, to Arraign Kings and  
States, and make the Assembly or Conclave  
above the Parliament: Yet her Superiors  
have by Law an undoubted Right to be pre-  
sent at those Debates, and the making those  
Laws which concern the good of the People,  
and so in a great measure able to provide a-  
gainst any that attempt her Ruin; again,  
as that Constitution which is not only good at  
home, but prais'd and admired by all Foreign  
Churches abroad; as the Honour as well  
as Defence of the whole Reformation:  
And Lastly, as that which hath secured to us  
our Laws, Liberties and Lives, these being  
the Men, who dared to oppose (tho mo-  
destly) the Dispensing Power, and would not  
yield with the Trimmer, nor be wheedled  
with the Dissenter, to set up Popery and Arbi-  
trary Power; and therefore I hope every good  
Magistrate and considerate *English-man* (tho  
they bear with the Infirmities of the weak  
where such are) will yet have an Eye to all

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those

those who have any ill will at *Sion*, and such  
 as watch to break down all our Carved Work  
 with Axes and Hammers, that labour with might  
 and main, to render the Church of *England* o-  
 dious in the Eye of the People, and with  
 both hands cast Fire into the Sanctuary, en-  
 deavouring by ill and untoward Speeches  
 to alienate the Hearts and Affections of the  
 People from the Church of *England*, and to  
 raise Scandals upon all that at this day shall  
 speak or write in Her just Defence, loading  
 the Conformable Clergy with Contempt, and  
 as far as they dare, exposing them in all Compa-  
 nies, as well knowing if they can but eject the  
*Shepherd*, or dress him up in a Wolves Skin,  
 the task is not great, the whole Flock being then  
 an easy Prey; but I hope we have Judges as at the  
*first*, and the King will have Counsellors as at the  
*beginning*, then who will say that we want any  
 ordinary and legal Security to make us Happy;  
 Oh! may all our Magistrates prove such, and  
 may we all act and live as they direct us.  
 Then may this Nation again take root down-  
 ward, and bear fruit upwards, then may  
*Ireland* be reduc'd, and the *Monfieur* tremble,  
 and we be happy at home, and feared abroad.

Oh!

Oh! may we thus live under the Protection of a Wife and Just Government, eating the Fruit of our Labour! Oh! well are we, and happy shall we be; yea, happy are the People that are in such a Case; To that end, and for the continuance of these his Mercies, let us in the words of our Church (in the Homily for Obedience) heartily thank God for his great and excellent Benefit and Providence concerning Kings, let us pray for them, that they may have Gods Favour and Protection, that they may ever in all things have God to be their Guide, let us pray, that they may have Wisdom, Justice, Strength, Clemency and Zeal to Gods Glory, the Good of Christian Souls, and the Commonwealth; let us pray they may rightly use their Sword and Authority for the Maintenance and Defence of the Catholic Faith, and of their good and honest Subjects; and let us pray for our selves, that we may be godly in Holy and Christian Conversation, and so shall we have God on our side; and then let us not fear what Man can do unto us; so shall we live in Obedience both to our most Merciful King in Heaven, and to our most Christian King on Earth; so shall we please God, have  
Peace



...and I have been...  
...which he grant you  
...was delivered to death for us, and is  
...the right hand of God in  
...of the Lord of the

and protection that they may ever in  
us pray for them, that they may have Gods  
blessings and provisions concerning King, let  
heavily thank God for his great and excellent  
of our Church (in the Homily for Obedience  
of these his Majesties, let us in reverence

...may have written ...

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